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The Inquirer

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PROMISE OF THE YEAR

MR. KENNEDY, soon to be one of the two most powerful men on earth (what does Mao Tse Tung think of that ?) will inherit quite a number of problems. But one of them does not attract much attention. The *Economist* in its issue of December 31, puts it this way :

" The final report on this year's harvest shows exactly what Mr. Kennedy and his new Secretary of Agriculture, Mr. Freeman, are up against. It was over forty years since so little land had been cultivated, yet the total output of crops was bigger than it had ever been. This particular record was the result of good weather at harvest time but in general weather makes little difference nowadays; modern methods of cultivation mean that there are really no bad years on the farm, that is why the surpluses go on piling up; instead of being a comforting reserve to fall back on in bad times they are now an overwhelming burden at all times."

In short, there are apparently so many surplus crops in the U.S.A. that they are an " overwhelming burden ".

Apparently the " overwhelming burden " in China is no crops at all in vast areas.

The U.S.A. has produced the Polaris submarine, a technical miracle if there ever was one, but few commentators appear to point out that the U.S.A. can produce so much food on a smaller acreage than forty years ago as not to know what to do with it. This too is a minor miracle. In a year which is generally regarded as an international bad one (symbolised by the horror of the Polaris) it certainly should be recorded that something marvellous for the good of mankind was produced as well. The ability to feed mankind.

A Possible Chance

So the future President Kennedy in his " overwhelming burden " is offered a possible chance for peace that makes Polaris look fantastic. If (it is a big if) by some chance of good will the American surpluses could be handed over to China to feed the many millions that must be near starvation there, how mightily that could change the cold war and prepare the way of stopping the hot one for ever. It takes two for an act of good will, the receiver as well as the giver. It would be harder perhaps for China to receive help from the U.S.A. than for the U.S.A. to give it—but at least it is a possibility for 1961, a promise of what could be.

Britain and The U.S.S.R.

There is another promise; it is little noted, it is the flow of visitors between this country and the U.S.S.R. Perhaps hardly a flow from Russia ; but almost certainly 1960 must have seen more influential Russians here than in any other year, and perhaps more influential Englishmen visiting Russia. The cultural, scientific and trade relations must have been important compared with say two years ago, and important in the friendliness and trust that have accompanied them.

There has indeed been a dramatic change. It is perhaps difficult to pinpoint it, as it is difficult to pinpoint anything that depends upon natural growth. But that something new has been accomplished in 1960 making a deep difference for 1961 there is no doubt. Indeed a subtle change has taken place in personal relations between what might be called the average Englishman and the average Russian.

There is little doubt that respect and understanding have gone deeper. And if all disarmament sooner or later depends on this, and there is no secure disarmament without it, Polaris and missiles in general have been partly circumvented, and may be more completely so in 1961.

Out of The Summit Meeting

Then there is another promise. The summit meeting which was going to do so much in 1960 ended in a ghastly slanging match hardly kept within the bounds of personal decency. Everyone felt deflated and partly covered in pitch in that disaster last May.

But it is forgotten what the summit conference was primarily intended to do. It was intended to consider the status of Western Berlin. Some eighteen months ago the Russians virtually threatened to alter it by force—if no peaceful way were found in Russian terms— and alter it within a given time, six months. Nothing has happened about Berlin. Things are much as they were. The " burden " that the Summit conference was going to remove is hardly a burden in the sense that it was for a great part of 1960.

The Summit conference failed, but the problem it was intended to deal with has, with the consent of all parties dropped out of the picture. At the moment it is no problem at all (in the sense that it has been). This is a subtle yet perhaps a decisive change in atmosphere. This too could be a promise for the coming year.

The Colonial Races

But the difficulties out of which promises must come ?

The United Nations General Assembly will be dominated—as an Assembly—by the majority vote of the Afro-Asian nations.

The British Commonwealth at its meeting of Prime Ministers will now be represented by more coloured men than white. Neither the founders of the United Nations or the British Commonwealth ever thought of that.

The creative powers of the once dominant white races will be required more and more to live in a new relationship of equality with once subject peoples.

THE LIVERPOOL CATHEDRAL CONTROVERSY

By Lawrence Redfern

SOME months ago I contributed an article to the *Inquirer* in the form of a personal interview, in which I stated in answer to a question, that one of the outstanding events in my ministry was the Liverpool Cathedral controversy. Various inquiries at the time were made by younger members of our fellowship about this controversy of which they knew little, as it happened some thirty years ago. It has therefore been suggested to me that a brief account of the controversy would be of interest to many people who were too young at the time to appreciate the enormous interest aroused by this incident, not only in this country but across the seas, when the history and character of Unitarianism was "news" in the public Press.

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The facts briefly stated are these. In 1929 Sir Sydney Jones was appointed High Sherriff of Lancashire and he invited me to be his Chaplain. At the opening of the Assizes in the three Assize towns of Lancaster, Liverpool and Manchester, when the justices of assize attend morning service at the Cathedral or Parish Church, it is customary for the Chaplain to the High Sheriff to preach the sermon. But for reasons that we can surmise, this tradition was not followed during my year of office, though I usually read one of the Lessons. In Liverpool however, there is good reason to believe that the Dean was greatly disturbed by this departure from the normal practice, and was anxious to make good an omission which set aside the declared ideal of the Cathedral, which in the words of Canon Charles Raven (as he then was) "should be above all sectional and divisive influences, and able to unite us all in whatever works for the true service of God and man . . . a centre of unity where all can sink their divisions in sole adoration of Him in whom is neither Jew nor Greek". So two years later, in 1931, I was invited to preach the Assize Sermon at morning prayer in the Cathedral, which was attended by H.M. Judges of Assize at the opening of the Autumn Assizes.

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For some weeks after this revolutionary event had passed, no great stir was made in the Liverpool Diocese apart from one or two letters to the Press, until Lord Hugh Cecil (as he then was) who had evidently watched these events with close interest from his ecclesiastical stronghold in London, came out into the open as the formidable champion of ecclesiastical doctrine and tradition and demanded that the Dean and Bishop of Liverpool should be arraigned before the Convocation of York for permitting "a grave scandal in the face of Christendom" in allowing a Unitarian minister to preach at a liturgical service in an Anglican Cathedral.

So the storm broke, and for a period of six months there followed a controversy in which the public Press, clergy and ministers and laity of all denominations, religious journals and magazines, church calendars, orthodox and unorthodox, played their part.

Press reporters attended Ullet Road Church and swarmed into the vestry to clamour for manuscripts of sermons and inquire what this Unitarianism was all about. Liberal religion was readable.

The climax was reached in June, 1934, when a resolution was moved by the Bishop of Durham, Dr. Hensley Henson, in the Upper House of Convocation in York (consisting of the Archbishop and thirteen Bishops of the Province) which declared that while a wider liberty might be permissible on other occasions, no such liberty should be allowed in the regular liturgical services of the Church, and that therefore the Dean had contravened the laws and traditions of the Church by inviting a Unitarian minister to preach at Matins, an innovation which should on no account be repeated.

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There can be no doubt that from the point of view of narrow ecclesiastic law, Lord Hugh Cecil was in a strong position. But the wider issue remained, on which through all the controversy we laid unceasing stress, that a live Christian is not to be defined as one who holds certain intellectual propositions far beyond the realm of final proof, and that there are times when the law must be superseded by the faith that we must obey God rather than men. Indeed, the Bishop of Liverpool made this very plea before Convocation.

"Was it not time," he asked, "that the Church should now emerge from the limitations imposed upon it during the first stage of its development, and begin to move away from exclusion to inclusion, through a fresh understanding of the Master's mind? How did our Lord discriminate? Certainly not by demanding or even suggesting assent to any intellectual proposition or confession. Can we be sure that He would have us discriminate between Christian and non-Christian on the ground of creed alone?

"I cannot think that our Lord would approve any such judgment".

But Convocation would have none of it, and the resolution was almost unanimously approved.

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Much more might be said. But one chapter in the story should not be forgotten. Outside Convocation there was an immense body of opinion, revealed in personal letters to me from men of all faiths and creeds, which manifestly approved of what the Dean had done. Space will not allow for more than two examples. Still unrepentant, the Dean in a letter to me intended for public use, asserted his profound disagreement with the verdict of Convocation and offered his apologies for the lamentable outcome of his invitation.

After passing in review the great names associated with the Unitarian Church in Liverpool, both past and present, the letter concludes: "for ourselves we reckon our friendship with them as among the most precious gifts that our work has brought us, and we know from rich experience that to question their right to be called Christian would be for us a sin against truth and an outrage upon God".

In a similar strain there came a letter from a group of Anglican clergymen in Bristol who wrote: "In our study circle we have been reading your book on 'Essential Christianity' in the light of the Cathedral controversy, and we are deeply impressed by the truth and beauty of your Gospel and find it impossible to believe that our differences are fundamental, and still more that you should be excluded from the Christian Church." From this, one truth stands out with noon-day clearness. Most ministers like myself have enjoyed much friendship and good-will from ministers and laity of all churches and creeds in a personal, unofficial way. But in *official* decisions which would include us in common Christian enterprise, things move very slowly, and there is still formidable opposition. So in charity and patience we must continue to bear our witness.

They that are with us are more numerous than we sometimes think. And the end is not yet.

WHITHER UNITARIANISM?

By A. Phillip Hewett

(The following article is taken from a sermon given to the Vancouver congregation by the minister. It is of course given in a Canadian setting.)

UNITARIANISM, someone once said, is not so much a church as a movement. To which someone else retorted that it is not so much a movement as a commotion. Certainly there have been both movement and commotion in our Unitarian midst during these past few years, as there have been wherever and whenever the principles for which we stand have formed a living part of the daily experience of men and women.

It is somewhat out of fashion nowadays to draw the old clear-cut line of distinction between body and spirit, but the division has its uses, and I propose to make use of it, looking first at our Unitarian body and secondly, at the Unitarian spirit. Both of these are subject to change, growth and decay, and let us never forget that it is entirely possible for one to grow while the other decays. We do wrong to base our judgments wholly upon outward appearances, though that seems to be fashionable nowadays. The effectiveness of a church of any denomination tends to be judged in the public mind by the size of its membership and budget, by the scale of its activities, by the impressiveness of its buildings. These are far easier to see, of course, than the quality of its members' lives.

But there is a time and a place for statistics, so let's begin with a few. Several people who have talked with me recently were under the impression that we have only three churches in Canada, having derived that impression from the listing on the back page of the *Inquirer*. I have had to explain that this is in fact a paid advertisement and that only the three largest churches in the country have chosen to pay to be so listed.

But ten years ago anyone who thought there were only three Unitarian churches in Canada would not have been so very far out. For disregarding the small Icelandic groups on the prairies, we then had no more than five churches, plus two fellowships (and for newcomers who are not aware of the way we are organised, I should add that fellowships are small groups in places where there are not enough Unitarians to form a church). Ten years ago, then, we had five churches and two fellowships. Today we have eleven churches and eighteen fellowships—not an enormous number, to be sure, but one which represents a considerable expansion during the past decade. The expansion has taken place within the churches themselves, too. All are much larger today than ten years ago. Our own, for instance, is five times larger.

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This is certainly gratifying but we should not let it go to our heads. To bring us back to sober realities, it might be mentioned that the United Church of Canada has opened more new churches during the past four months than we have during the whole of our history in this country (and that includes the fellowships). The larger denominations show the same patterns of growth as we do.

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We need to set our exuberance within a wider perspective. The American Unitarian Association (with which we are affiliated) reports very significant gains in strength each year; yet this is something which is very recent and which cannot be taken for granted. Some sobering thoughts could be engendered by looking again at the booklets we received to provide material for discussion of the merger with the Universalists, which is now taking place. In one place they show the increases in the United States during the fifty years from 1906 to 1956. During that period the population of the country rose by 121 per cent. Membership of Protestant churches more than kept pace, rising by 196 per cent. But Unitarian membership rose by no more than 44 per cent while that of the Universalists actually decreased by 36 per cent. The merged denomination which comes into being next May will therefore have a membership not so very much larger than the parent bodies claimed half a century ago, though the population as a whole has more than doubled.

My purpose in quoting these figures is not to dispense gloom but to emphasize that rapid growth, such as we are seeing at present, is something new, at least in this century and may have found us in many respects unprepared.

Let's ask first whether we have been caught unprepared, and then go on afterwards to ask why it is that past trends have been reverse and new growth has taken place during these past few years.

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I think that there is no doubt at all that in some respects we have not equipped ourselves to cope with the challenge of growth. It requires some attention to organisation, and most of us are much more interested in persons and ideas than we are in organisation. Nevertheless organisation is necessary, in any body with more than about four or five members. Let me give one example of the problems brought about by growth. Our denomination is fast approaching a position where a shortage of ministers may become desperate. New churches are coming into being faster than new ministers are coming forward and being trained. Over fifty churches and fellowships are now looking for ministers or associate ministers with little prospect of finding them without creating a corresponding vacancy somewhere else. Even large churches are finding it difficult. One of the things we urgently need is an expanded programme to bring more young men and women into our ministry and to help them through their years of training. We have, it is true, a considerable number of ministers wanting to transfer from other denominations, but by no means all of them are suitable for Unitarian pulpits.

But setting up the machinery for dealing with problems also requires both personnel and the funds to pay them. Here too we have had difficulties. For a small and by no means wealthy movement to find the resources to deal with new churches requiring help in getting established, church schools wanting guidance in an approach to religious education radically different from what will be found elsewhere, isolated individuals asking how to set about forming new Unitarian groups—to deal with these and many other daily demands which could be listed has been no small matter.

(Mr. Hewett will conclude this survey next week.)

A LAYMAN'S DIARY

December 20. Tonight we saw the Halle Orchestra on BBC television, playing Rachmaninov's third piano concerto: Sir John Barbirolli conducted. It was nice to see the familiar faces, but an hour or two after the performance I found that the *music* had faded almost completely from my memory; yet I could still vividly recall that large speck of fluff on the back of the pianist's coat collar (indeed I nearly got up, more than once, to brush it off). One really gains nothing—in fact one is only distracted—by seeing a performance of serious music on television. Sound radio wins every time.

I have just finished a most readable book about life in the Halle, from the player's point of view; it is called, *Chords and Discords* (Phoenix, 18s.). The author, Malcolm Tillis, was a viola player in the orchestra for several years, until he resigned because he found the continuous pressure of concert-going too heavy; and I'm not surprised that he did, from his account of the burden of work that the orchestra has to carry, simply to make both ends meet. He tells many good stories, not all of them very respectful, about performers and conductors. I was interested to notice that, of all the conductors he had played under, he spoke with the most uniform respect of Sir Adrian Boult.

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December 21. Mr. Chuter Ede's half-hour broadcast tonight in the series *Frankly Speaking* (BBC Home Service) was full of good stuff. He is against drinking to excess, and is himself a teetotaler, but he would not prohibit the sale of

alcohol by law. He is against betting to excess, but he would not prohibit betting: indeed he owned to making "a little investment" occasionally at Epsom Races. He wants people to be individuals, and to take their own moral decisions, without being judged sanctimoniously (or, indeed, judged *at all*) by others. He regarded his work at the Board of Education as having been of more importance than his later term as Home Secretary; but he was as downright and sensible about crime as he was about education. I was particularly delighted to hear him repudiate the suggestion which is trotted out from time to time that it would be a good thing if policemen were allowed to give naughty children "a cuff round the ear". "That's no way to gain respect for the rule of law!" said Mr. Ede contemptuously. "The enforcement of the law is a matter for the courts, and the courts alone."

At the end it was disappointing to learn that he had no intention of writing his memoirs. They would have made good reading.

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December 23. Today we received the most attractive Christmas card we have had so far—a reproduction of Renoir's *Les Parapluies*. The original is in the National Gallery, and I was looking at it only last week; I had gone to see it because it, and a number of other modern French paintings, will be leaving the country very soon, for good. They form an instalment of the Lane Bequest which our Government has agreed to hand over to the Irish Republic. At the Gallery they couldn't tell me how soon they would be going, but they thought it would be in a very few weeks' time.

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December 24. Until this year, David had never doubted the existence of Father Christmas (we have not actively fostered the myth, but we have never felt it our duty to dispel it, either). But recently he has started asking questions. So far, "Well, what do *you* think?" has served us as a safe reply. Today he announced his solution. Father Christmas is *not* real . . . but Santa Claus *is*. Another Athanasius in the making?

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This morning my wife pushed Jamie, David and myself out of the house with strict instructions not to show ourselves again till 1 p.m. It was a fine morning, and we had an enjoyable walk through Hampstead and Parliament Hill Fields. (Arthur Rackham used to live at 16 Chalcot Gardens, Hampstead, and we were able to confirm on our way that the house was still there: it appears as The House that Jack Built in his *Mother Goose's Nursery Rhymes*.) Future historians will find much useful material painted on the walls of a railway footbridge leading to Parliament Hill. They will be able to interpret inscriptions like "No German Bases", "Yanks Go Home" and "Polaris Not Wanted". But what will they make of "No Pigs in East Cheam"?

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December 25. (Sunday). How satisfactory it would be if Christmas Day could always be on a Sunday. At church today, as we sang our carols, it seemed doubly appropriate that it was a Sunday as well as Christmas Day.

Anyway, all has gone well today, from the opening of stockings (at 6.45 a.m.!) onwards, and the charming East African who is staying with us for a few days said tonight that it had been "like a fairy tale." This has been his first Christmas away from home, and his first visit to a family in this country. His only disappointment was that it did not snow; he has never seen snow lying in the streets at home—only on the mountain tops.

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Instead of *Meeting Point* tonight, BBC television offered Jimmy Edwards and *The Prisoner of Zenda* (one after the other, that is). But at 10.20 p.m. we had *Christmas at Dean Yard*, a quiet, end-of-the-day carol programme from Westminster Abbey, preceded by a friendly talk between Ludovic Kennedy and the Dean of Westminster in a sitting room at the Deanery. The Dean talked about Christmas, and the Incarnation, in much the same terms as he uses in his article on the front page of the current *Radio Times*. "Christmas means," he said, "that the Son of God became the Son of Man, so that the sons of men might become sons of God". I wish I knew what that meant. It is grammatical: it has a pleasing verbal symmetry: but what does it really *mean*? I find, these days, that the public utterances of "main-stream" spokesmen often worry me more by their lack of meaning than by any lack of credibility. And I do try hard to understand them.

"THINKING BIG FOR AFRICA"

(Under this title a report appears in the American, The Unitarian Register, compiled by the Rev. Jack Mendelsohn, minister of the Arlington Church, Boston, who spent eight weeks in Africa, last summer. Below is the greater part of the second part of the report, printed with acknowledgments to the Unitarian Register.)

LAGOS, NIGERIA.—On a corner of narrow, crowded Bankole Street stands the tiny building of the Unitarian Brotherhood Church of Lagos, founded in 1918 by Nigerians who had read some British Unitarian literature. The congregation is small, but sturdy and solvent. Its members are representatives of a swiftly growing group of educated, urbanised Nigerians who respond favourably to modern liberal religious ideas and practices. Until recently, the very existence of this group was unknown in the United States. Then, about a year ago, a Winchester, Massachusetts, Unitarian, C. R. Grindle, who is employed by the Mobil Oil Company in Lagos, discovered the congregation and became its first active white member. On Sunday, June 26, I became the first American minister to speak from the Lagos pulpit. Mr. Grindle has now inspired the Winchester Unitarian Church to establish a fraternal relationship with the Lagos congregation. As an early result, the Rev. Robert Storer of Winchester has collected and sent $150 to be used for special purposes by Lagos Unitarians.

What are some of the practical measures which might be taken to strengthen our ties with present and potential religious liberals in Nigeria?

1. Sending pamphlets, books, religious education texts, youth manuals, and churchmanship kits so that they may be studied and evaluated by Lagos Unitarian leaders.

2. Undertaking the translation into Yoruba and Ibo (two leading Nigerian languages) of selected Unitarian and Universalist literature and worship materials.

3. Maintaining for an experimental year in Nigeria a qualified representative of the Unitarian Universalist Association—to establish liaison with the Lagos church, with the rising liberal Moslem movement, with the two great universities at Ibadan and Enugu, and with numerous liberal religious activities that are stirring throughout the country.

4. Providing scholarships for a selected group of Nigerian young people to undertake special study at our theological schools as training for liberal leadership.

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Northern Rhodesia.—At the heart of the copper belt, with its concentration of thirty thousand whites and three hundred thousand Africans, stands the Mindolo Ecumenical Center, a parklike area of one hundred acres. Since 1958, with the encouragement and support of the World Council of Churches, the Mindolo Ecumenical Foundation has been experimenting with a new set of "missionary" principles and programs. Training for leadership, research, consultation, and conference: these are the keystones of the project, now headed by an ebullient Australian Congregationalist, Peter Matthews.

The depths to which the program penetrates African life and touches emerging African leadership stamps the Mindolo center as one of the most exciting and revolutionary religious developments in Africa. Sponsorship is avowedly Christian, but it is thoroughly nondenominational and nonsectarian in spirit.

Mr. Mathews would welcome Unitarian and Universalist support and participation. He is eager to attract qualified specialists for teaching, research, and administration, but he is dependent on outside assistance to finance such additions to the staff.

Here, it seems to me, is an extraordinary opportunity for us to become partners in a Christian enterprise in Africa—an enterprise that has won African respect and is a dynamic "deeds rather than creeds" effort. We should see that some of the best technically qualified Unitarians and Universalists have an opportunity to represent us at Mindolo and to convey to us a deepening understanding of the social forces at work in Africa.

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The Union of South Africa.—Nowhere is the white dilemma in Africa more forcefully or tragically evident than here. "Mayibuye Afrika—Let Africa Return" is the key to the future. But what future? Must it be one of inexorable bloodshed and chaos?

We have an opportunity to associate ourselves with South Africa's future and to lend a dedicated hand to its extrication from disaster.

It was the departing English Unitarian minister, the Rev. Magnus Ratter, who first raised with me the possibility of sending an American minister to Capetown's ninety-year-old Unitarian congregation. He is convinced that the time is ripe for such a move, and he has so advised the Capetown group.

In discussions with the parishioners, it became apparent to me that they are most receptive to an American and are eager to try the characteristic techniques and approaches of American liberal churches. In conversations with leading Capetown political and racial liberals, I was convinced that they too would welcome an American liberal clergyman. In London, at the headquarters of the British Unitarian Association, it was evident that our British colleagues are prepared to see the primary overseas relationship of the Capetown congregation move from England to America.

At the request of Dr. Dana McLean Greeley, president of the American Unitarian Association, and the Rev. Edward Cahill, director of the Department of World Churches, I have submitted a memorandum to the American Unitarian Association Board of Directors asking that we assume financial responsibility for selecting and sending an American or Canadian minister to South Africa.

From the beginning, this minister should be responsible for the new fellowship in Johannesburg as well as for the church in Capetown. He should also meet with the existing small group of Unitarians in Durban—a highly cosmopolitan city and an ideal location for liberal church extension. Our initial subsidy should be generous enough—in fact, if the undertaking is to make any sense, it must be generous enough—to enable the minister to travel frequently on a triangular circuit of Capetown, Johannesburg and Durban. The potential in all three cities is great. It would be foolhardy to skimp. I can foresee at an early time the possibility of two or three churches in Johannesburg, one in Durban, and two in Capetown. There is already an informal suburban fellowship in Capetown in addition to the downtown church.

Aside from money, the most crucial part of this project is the minister. No matter how ample the financing, if the wrong person is sent, the program will come to nothing. The Union of South Africa is both the most advanced and the most barbaric country in Africa. Without going into detail (generously available elsewhere), it is impossible to describe sensibly the complexity of its social, cultural, political, racial, and religious situation.

While it would be tragic to send a minister who thought he could undertake an immediate overthrow of the *apartheid* government and system, it would be equally so to send one who was incapable of giving wise, vigorous, and inspirational leadership to those of all races who are seeking an end to South Africa's trek toward holocaust. It is obvious that liberal congregations in the Union must become multiracial, which they are not at the present time either in Capetown or in Johannesburg.

WHAT EXACTLY IS PACIFISM?

By H. W. Heason

MR. K. S. EMPSON in his plea (*Inquirer*, December 3rd) for a non-pacifist policy, skates on very thin ice when he relates this to a limitation of idealism. The imperfections and failings of society on which the argument itself is based, are themselves due to limitations accepted by social man, and perpetuated by a refusal to see that the unqualified teachings of Jesus are the only way to a perfect world, a condition inhibited by compromise with principles. If society is rotten to the core (which I do not think is true) then that is so because the Sermon on the Mount has never been taken seriously.

Unfortunately, a real difficulty arises in the fact that very few people indeed know what pacifism is. Jesus called it Love. And Love is not a capacity that exists in perfection (so far as man is concerned) or does not exist at all. It is the gradual unfoldment of a bond that links man to man and man to God as humanity progresses along the path of spiritual attainment. In society it shows as an increasing capacity to understand the motives and desires of our fellows a little better. If selfishness is a failing of man, alongside that selfishness throughout history has grown a wider outlook—there are no slaves on the plantations now, no child labour down the mines, no pouring of molten lead into the mouth of a blasphemer . . . .

Always there have been in society pioneers who have seen beyond the present. Turning points in history have occurred, heralded by men who have been rejected in their own day. Yet without such pioneers man would never have progressed. It is not by the Napoleons and Caesars that man has progressed—their statues turn to dust and their empires wither away—but by the men who have seen ideals as being greater than circumstances.

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Pacifists become pacifists from an inchoate feeling that something better than the method of war must exist if all the values men have struggled and suffered for over the ages, are of permanent significance. The mechanics of pacifism are certainly not concerned with saving one's own soul. It is based on the fact that the pacifist believes (even if he calls himself an atheist) that Good is greater than Evil. To Love one must have Faith; and Faith is trust. In Faith lies the belief that a moral principle is more potent than the dropping of a hydrogen bomb in the over-all furtherance of man's spiritual progress. Thus arises the demand for unconditional unilateral disarmament, which it is believed would have a greater effect on world morale even than a negotiated disarmament. The hydrogen bomb itself gives proof that the end of violence is self-destruction. The pacifist seeks the opposite way.

No pacifist would suggest that the removal of armaments in itself could create security. It is the kind of thinking that sees armaments as necessary that it is desired to remove. By basing reactions fear, on all possible evil is seen in the opponent; whereas in fact he himself is really trying to achieve that which he considers to be best for society, and adopts the same frame of mind as we do ourselves.

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To hope that a negotiated agreement will eventually lead to disarmament, is to hope that pacification and trust will replace unmitigated menace. And that is what the pacifist demands. A little more faith. A little more trust. A diverting of wealth from the means of destruction to the furtherance of succour to the under-privileged. Generous and unqualified gestures on a national scale made in a spirit of good will, and not from hope of gaining some benefit in terms of national interests.

Pacifism deals with the means of giving men a new inspiration in which they will neither need nor desire unduly to further their own selfish motives in order to satisfy a sense of insecurity. It is concerned with the unity of man, and for that reason places stress on armaments because it sees them as the greatest barriers now dividing man. It condemns violence because violence is the opposite of Love.

The state and man are two different evolutionary units. Therefore no analogy between the two can be perfect. One is part of the other, but since a whole is always something more than the sum of its parts, each has a different value. A pacifist world is obviously the desire of all. Yet without those units within the whole who seek to bring it about, it can never come. Pacifism provides a ferment, and that ferment is taking effect, slowly but surely.

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This differentiation of man from the state is exemplified in one very obvious way. It is generally accepted that two different sets of moral principles are involved when that which it is considered right for the individual to do and that which is considered right for the state to do, are placed side by side. The individual can become wholly part of the state, accepting the morality of the state, or he can obtain a detachment in which his own personal integrity comes uppermost (without in any way reducing his desire to help other people). The state itself will only become ideal, and find need for minimal organisation, when these two sets of moral principles coincide. It can be seen therefore that the degree of coercion exerted by any government over its subjects is entirely proportional to the degree of difference existing between these two sets of principles—because that is the basic cause of friction between ruling body and those who disagree with its edicts.

Pacifism is therefore concerned with the removal of dictatorships, because it believes that the moral principles accepted by the individual are nearer to the ideal than those accepted by the state. Dictatorships are an issue of ethical compromise. The willingness of the individual to accept this compromise is due to a feeling of insecurity built up by national feuds and fed by hostility from without. Any factors capable of reducing this feeling of insecurity, are factors conducive to a levelling out of values.

To see the ideal is to see beyond the polar effects of good and evil in the present. To seek a pacifist world it is necessary to look beyond ideologies and find the desire for companionship, for sympathy, for understanding that is common to all men. To society pacifism is a means of creating ferment; to the individual it is the means of expressing a personal decision that he himself would never press the nuclear button and must be consistent in his attitude. To both it is part of the human quest for new and improved experience.

COME TO DAVOS IN AUGUST

The International Association for Liberal Christianity and Religious Freedom will hold its seventeenth Congress in the lovely Swiss Resort of Davos from August 8th to 13th on the theme: "*The Unity of Mankind in our Divided World*".

An explanatory brochure and a circular giving particulars of plans for a British Party to travel together have already been sent to all ministers and church secretaries and to individual members of the I.A.R.F. It is now certain from the response to date that a British Party will travel out on Monday, August 7th and the majority return on Saturday, August 19th. There are still a few places left for any readers who may wish to avail themselves of this great opportunity of having a delightful holiday combined with the fellowship of religious liberals from all over the world. The cost of travel from London by rail is £13 7s. 6d. if one travels out and back with the party, separate return will cost £2 13s. 0d. extra. Couchettes will cost £1 3s. 0d. extra each way and sleepers £2 10s. 0d. extra each way, in both cases second class rail. Air travel will cost, by party, £22 4s. 0d. to Zurich and an extra £2 19s. 0d. return by rail on to Davos. Details of times of departure and alternative air returns can be obtained from the Rev. John Kielty, Essex Hall, 1-6 Essex Street, London, W.C.2.

Our Swiss friends are arranging in addition, two tours, one of 3 days and another of 8 days after the Congress and details of these will be supplied later to all who express a desire to go on the British Party. It is hoped to arrange most of the hospitality on these tours with Swiss families which should greatly add to their enjoyment.

Davos accommodation is limited, and many will think it somewhat expensive by our standards, but those who know agree that it is reasonable by Swiss standards. It varies from as low as £9 10s. 0d. to as high as £19 10s. 0d. for a room without bath, and from £14 to £25 10s. 0d. for a room with bath. Young people may also be accommodated in Youth hostels in the district. These charges cover all meals for the congress period. There is in addition, a Congress fee of £2.

It is not too early to be thinking about next summer and so we commend to all who would like to see Switzerland at its best and meet Unitarians and others from America, Europe and the East this "package" holiday. We must insist, however, that wise ones will apply to Mr. Kielty at once.

Correspondence

Letters should be addressed to the Editor, 'The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Birth of Jesus

Sir: The Rev. Phillip Hewett in his article "What Christmas Means To Me" says "Christmas has nothing to do with the Birth of Jesus" and "Nothing whatever to do with Jesus, the figure of history". If this statement is a description of Mr. Hewett's personal feelings, then it must be respected. If on the other hand, it is meant as a statement of historical fact, it is wild and irresponsible.

It is surely a fact that millions of people do celebrate the birthday of Jesus on the 25th December. They are quite aware that it is probably not the day on which he was born. They also know that Christmas was in a sense grafted onto an older festival. But it is absurd to deny that it is the birth of Jesus they celebrate. The date may be wrong, some of the associated customs may have a pre-Christian origin, some of the things sung and said about Jesus Christ may be wrong—but the influence of Jesus upon Christmas is plain.

Julius Caesar may have unknowingly fixed the date of Christmas but Jesus inspired its spirit and determined its character. Even the theological Christ of Christmas is not unrelated to the historical Jesus. It is also a fact that Christians, both orthodox and liberal, have seen in the Jesus of history the supreme (the orthodox would say "unique") incarnation of God in humanity. They have not regarded their attachment to Jesus as in any way "cramping" the meaning of the idea of incarnation but as illustrating it on a vivid and meaningful way. They were (and are) as well informed on the evolution of Christmas as is Mr. Hewett, but they wisely decided not to throw away the Baby with the bath water but to keep the historical Child and the myths which have grown up around him, together. Thus the timeless truth of myth is illustrated in time by Jesus.

It is my fervent hope that Unitarians will never "sever the tenuous ties which have linked Christmas with the figure of the historical Jesus".

Leigh. Yours, Lionel O. Reed.

Dr. Orchard

Sir: In view of the interest shown respecting the late Rev. Dr. Orchard may I add the following?

I knew Dr. Orchard fairly well at one time, and he presided over my marriage at the then-existing small Free Christian Church in Walthamstow.

After his entrance into the Roman Catholic Church, I understand for some time he was a priest in Newhaven, the congregation being mainly fishermen and their families. That he was spiritually disturbed, despite his conversion, can be seen in his book "From Faith to Faith". Previous to becoming a Roman Catholic he was ordained a priest of the Evangelical Catholic Church by Bishop Vernon Herford, whose orders were derived from one of the ancient indigenous nestorian Churches of India. Although those churches are sometimes called "Syrian" or "Syro-Chaldean", are deemed schismatic, nevertheless it is probably their "Orders" are valid.

Although Dr. Orchard married an elderly widow in his Presbyterian days I understand he was a celibate and thus could have been received into Rome as a priest even before his wife died.

Among his members at the Kings Weigh House, off Oxford Street, where as far as he could be established, "Free Catholicism" was the late Rt. Hon. Miss Margaret Bondfield, a prominent labour leader. Among his friends were Dr. Maude Royden and the Rev. Stanley B. James, the latter a one-time Congregational Minister in Walthamstow, who with Dr. Orchard, became identified with Dr. R. J. Campbell's "New Theology" movement in pre-World War I days.

Walthamstow. Yours, R. W. Sossons.

(This correspondence is now closed.—Ed.)

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 8, 1961

ABERDEEN, Unitarian Church, Skene Street, 11 and 6. Supply
ABERYSTWYTH, New Street Meeting House, 11. Supply
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3. Rev. R. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30. Rev. P. B. GODFREY
ASTLEY, Unitarian Chapel, Manchester Road, 6.30. Supply
BATH, Trim Street Chapel, Unitarian, 11. Rev. SIDNEY SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7. Dr. A. L. ARMOUR
BELFAST, First Church, Rosemary Street, 11.30 and 7. Dr. H. J. MCLACHLAN
BIDDULPH GREEN (nr. Scunthorpe), Unitarian Church, 11. Rev. DUDLEY RICHARDS
BILLINGSHURST, Free Church, High Street, 11. Miss L. M. HORWOOD
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (January 15). Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30. Rev. H. LEMON SWIFT
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath. 6. Mr. A. BAYTON
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30. Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30. Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30. Rev. E. SIDEVELL PERCY, 6.30, Rev. B. GILL
BOLTON, Unity Church, Deane Road, 10.30 and 6.30. Rev. A. J. LONG
BOLTON, Walmsley, 3 and Hallwell Road, 6.30. Rev. KENNETH WRIGHT
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30. Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11. Rev. S. P. WHITEHOUSE
BRADFORD, Broadway Avenue, 3.15. Supply
BRADFORD, Town Hall Square, 10.45 and 6.30. Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Blacquist Street, 3, Sunday School, 6.30. Rev. WM. MILLAR
BRIDPORT, Unitarian Chapel, 11. Rev. G. RANDALL JONES
BRIGHTON, Christ Church, Unitarian, New Road, 11. Rev. J. REECE WALKER, 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30. Rev. A. H. BRITTLES
BRISTOL, Oakfield Road, 11. Rev. A. H. BRITTLES, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30. Rev. P. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6. Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 6.30. Rev. T. J. JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3. Mrs. INGE HYDE
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30. Rev. JOHN M. QUIRE
CHESTER, Matthew Henry's Chapel, Trinity Street, 11. Rev. E. H. SHAW, 6.30, Supply
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30. Rev. A. W. VALLANCE
CHOPWENT CHAPEL, Atherton, 10.45 and 6.30. Rev. KENNETH TWIGG
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30. Rev. E. H. MORRIS
CREWE, Free Christian Church, Church Street, 6.30. Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30. Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Friends Road, 11. Mr. PETER SHORT
DENTON, Wilton Street Chapel, 11 and 6.30. Rev. W. H. CORDELL
DERBY, Friar Gate Unitarian Chapel, 6.30. Supply
DITCHLING, Old Meeting House, 10.45. Rev. R. TAYLOR
DONCASTER, Free Church, Hall Gate, 11 and 6.30. Rev. ALEC L. FERGUS
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WHITEMAN
DUBLIN, Stephen's Green, West, 11.30 and 7.30. Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30. Rev. NORMAN KINGHAM
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30. Supply
DUNDEE, Unitarian Church, 11, Commission Road, 11. Rev. T. M. MCGAILLIARD
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 7 (1st, 3rd and 5th Sundays). Rev. BRUCE PRESLEY
EXETER, George's Chapel, South Street, 6.30. Rev. Dr. F. D. MAYER-KLUGE
GEE CROSS, Hyde Chapel, 11 and 6.30. Rev. J. HARRY SMITH
GLADSTONE, St. Vincent Street, Unitarian Church, 11. Mr. ALLEN KIRBY
GLOSSOP, Pittsmoor Street, 2. Sunday School, 10.45 and 6.30. Supply
GLOUCESTER, Barton Street, 3. Rev. JOHN M. QUIRE
GODALMING, Meadrow Chapel (Farncombe), 6.30. Rev. G. MARIC BEARDS
GUILDFORD, Ward Street Church, 11 and 6.30. Rev. JOHN KELLY
HALE CHAPEL, Hale Barns, 10.45 and 6.30. Rev. G. J. PRICE
HALIFAX, Northgate End, 6.30. Rev. F. W. BAKER
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30. Rev. DENBIGH HUTTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6. Rev. E. A. DAVIES
HORSHAM, Worthing Road, 11. Rev. J. MARTEN HALL
HUDDERSFIELD, Fitzwilliam Street, 11. Rev. FRANK WALKER
HULL, Unitarian Church, Park Street, 11. Rev. ERNEST PENN
KENDAL, Market Place, Unitarian Chapel, 6.30. Rev. T. E. NUTTALL
KIDDERMINSTER, New Meeting House, 11 and 6.30. Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30. Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30. Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30. Rev. J. S. K. PATRICK
LEICESTER, Narborough Road, 11. Junior Church, 6.30. Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30. Rev. A. B. DOWNING
LEWES, Westgate Chapel, 11. Rev. ROBERT TAYLOR
LINCOLN, High Street, Unitarian Chapel, 6.30. Rev. H. W. KEMPHALL
LIVERPOOL, Assembly Chapel of Freedom, 11 and 6.30. Rev. Dr. P. N. TEDDALL
LIVERPOOL, Beulah Free Church, 11. Rev. C. A. PENN
LIVERPOOL, Domestic Mission, Mill Street, 6.30. Rev. J. KING MERRIN
LIVERPOOL, Gateacre Chapel, 11 and 6.30. Rev. S. B. BEVAN
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30. Rev. C. A. PENN
LIVERPOOL, Hope Street, 6.30. Supply
LIVERPOOL, Little Road, 11 and 6.30. Rev. E. B. SMART
LONDON, Bell Street, Edgware Road, 6. Rev. WALTER M. LEWIS
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30. Mr. JOHN WILSON
LONDON, Brixton, Effra Road, 11. Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30. Rev. GRAHAM SMART
LONDON, Forest Gate, Upton Lane, 11. Rev. T. E. DALTON
LONDON, Golders Green, Hoop Lane, 11 and 6.30. Rev. MAURICE C. REGAN
LONDON, Hackney, New Gravel Pit Church, Clarkson Place, 11 (Family Service) Rev. H. E. GOODWIN
LONDON, Hampstead, Rosslyn Hill, 11. Rev. DONALD P. MAY
LONDON, Highgate Hill, Unitarian Church, 11. Mr. J. RAMSDEN
LONDON, Hurst High Road, 11 Mr. G. E. PRIDDICK, 6.30, Rev. T. E. DALTON
LONDON, Islington, Upper Street, 6.30. Rev. A. V. FOX
LONDON, Kilburn Unitarian Church, Quex Road, 11. Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11. Dr. JOSEPH GRIFFIN
LONDON, Mansford Street Church, Bethnal Green, 6.30. Rev. T. L. JONES
LONDON, Richmond Free Church, Ormond Road, 11. Rev. WALTER M. LEWIS
LONDON, Stoke Newington Church, Rose Hill (opposite Law Courts), 6.30, Rev. Stanley Thomas
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. R. H. SHARPE
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ANDREW PEARCE (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6. Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newsham Road, 6.30, Rev. R. E. GODDARD
LYTHAM ST. ANNES (Ansdell), Channing Road, 11. Mr. K. EMPSON
MACCLESFIELD, King Edward Street, 10.45 and 6.30. Mr. PETER JONES
MAIDSTONE, Unitarian Church, Market Buildings, 6.30. Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30. Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30. Rev. C. H. BARTLETT
MANCHESTER, Failsworth, Dale Lane Chapel, 10.45 and 6.30. Rev. DONALD MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30. Rev. W. HILL WARDLE
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30. Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30. Student
MANCHESTER, Renshaw Street, Mission, 6.30. Supply
MANCHESTER, Stand Chapel, Whitefield (January 15) 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30. Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MEXBOROUGH, Free Christian Church, 6.30. Rev. LAWRENCE HALLWORTH
MIDDLETON, Old Road Chapel, 3.15. Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. JOHN MATHER
NORTHAMPTON, Kettering Road Church, 11, Supply
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30. Student
OXFORD, Manchester College Chapel, 11.30, Rev. JOHN ROWLAND
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. G. W. PITTS
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11. Rev. J. W. DUMBLE
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Supply
RINGWOOD, Hants, The Meeting House, 6.30. Rev. FRANCIS TERRY
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3. Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6. Rev. F. W. BAKER
ROTHERHAM, Church of our Father, 10.45 and 6.30. Rev. ERIC PHILLIPS
SALE, Atkinson Road, 11. Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD, Attercliffe, 6.30, Supply
SHEFFIELD, Fulwood Old Chapel, 11. Rev. P. BAKER MORRIS
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30. Rev. F. D. DAVIES
SHEFFIELD, Upper Chapel, 11, Mr. A. GRAVES, 6.30, Rev. P. B. MORRIS
SHREWSBURY, High Street, Unitarian, 11. Rev. F. KENNERLEY
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30. Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30. Mr. JOHN MITCHELL
SOUTHEND-ON-SEA, Darnley Road, 6.30. Mr. A. G. TARRANT
SOUTHPORT, Portland Street Church, 11 and 6.30. Mr. J. C. TURNER
STOCKPORT, Unitarian Church, St. Petet's Gate, 10.30 and 6.30, Rev. R. G. KENDALL
ST. HELENS, Corporation Street, 6.30. Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11. Rev. C. SHARPEN
SWANSEA, Pennard Free Christian Meeting House, 11. Rev. L. BAKER SHORT
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30. Lay Preacher
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KEMPE
THORNBURY, Unitarian Church, 10.45 and 6, Mr. A. GREENWOOD
TORQUAY, Unity Church of The Terrace, 11, Rev. CHARLES EASTON
TROWBRIDGE, Congor Unitarian Church, 6, Rev. S. SPENCER
WALLASEY, Memorial Church, Manor Road, 11, Mr. E. C. TOWNSEND, 6.30, Rev. E. H. SHAW
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WARWICK, Unitarian Chapel, High Street, 6, Rev. H. MACKIE
WATFORD, Friends House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Mr E. E. STRACHAN
WILMSLOW, Dean Row, 10.45, Mr. PETER JONES, Styal, 6.30, Mr. F. KNOWLES
YORK, St. Saviourgate Chapel, 6.30, Mr. J. F. GOODCHILD

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7. Rev. COLIN GRIFFITH
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. PEARSEBROOKE, 132, Duke Street, Scarborough, West Australia.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. T. M. WARDLE
SYDNEY, New South Wales, Unitarian Church, 15, Franklin Street (off College St.) 7.15, Rev. D. W. EDGERTON, Manse Telephone LA 5929
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Collie Alley, Melbourne, C.1. Minister Rev. T. M. WARDLE. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. LEONARD MARSH
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JOHN H. MORGAN
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 9.30 and 11, Rev. A. P. HEWETT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7. Mr. H. J. WOOD
WELLINGTON, Service suspended—Enquiries—Rev. Worrall, Tel. 45-252

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Death

PIPER, on 17th December, Mary Elizabeth, the wife of the Rev. C. A. Piper; interment Anfield Crematorium on Thursday, 22nd December. Rev. F. Cottier officiating.

News Review

A Joint Ministry

At a meeting held recently, between the committees of Britain Hill, Heywood and Chesham, Bury, a decision was reached to form a Joint Ministry.

Agreement was reached on all the controversial points of such a venture, the spiritual, practical and financial sides of running this type of Ministry having been discussed.

The venture now depends on the ability of the two congregations to find a Minister, suitable to them both, who is willing to take up the challenge that a Ministry of this type presents.

A Happy Experiment at Golders Green

Members of All Souls Unitarian Church, Golders Green, who braved the cold and fog on Friday evening, December 16, to attend "Christmas Remembrances, 1960", must have felt that their journey was really worth it.

Maureen Waddington, with her sister Gillian, had collected a group of seven of the younger members of the congregation, with reinforcements from the North (Douglas Copley) and from Canada (Michael Cassidy and Jack Warkentin), who gave a programme of readings and song on the theme of Christmas in 1960.

The familiar nativity passages (including a moving unaccompanied singing of the Magnificat by Janet Richards) were complemented by parallels from the Koran and from Buddhist writings. Passages from the Wakefield Nativity gave a glimpse of Christmas through mediæval eyes, and journalists' accounts of Palestine in the 1950's brought us rudely face to face with the contrast between the present reality and "the midnight clear".

At the end we learned, from Wendy Adams, that "King John was *not* a good man" (but this was A. A. Milne's King John, not Shakespeare's); and after the poignancy of Anne Frank's Christmases in 1942 and 1943, Maureen closed with an unexpected but happy choice, O. Henry's *The Gift of the Magi*.

It was an evening to remember—and to repeat.

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Miscellaneous

CHANNING SCHOOL FOUNDATION SCHOLARSHIP EXAMINATION, 1961, for both boarders and day girls, will be held on January 31—February 2 next. The scholarships are open to girls born between September 1, 1947, and August 31, 1950. Full particulars from the Bursar, Channing School, Highgate, London.

DUPLICATING, Shorthand, Typing (Tapes, Etc.) Private Lessons, Shorthand, Typing. Mabel Eyles, 10, Beaconsfield Road, Friern Barnet, N.11. ENT 3324.

THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

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Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

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Holidays

Thinking of holidays? Georgian mansions by the sea. Ideal for weekends. Conferences. Always open. Microbus trips. Licensed. Brochure. RECULVER LODGE (I), Beltinge, Herne Bay, Kent.

Mrs. Mary Piper

The death took place on December 16th, 1960, of Mary the wife of the Rev. C. A. Piper of Hamilton Road and Bootle Churches Liverpool. Her death was not unexpected, for she had been seriously ill in hospital for ten weeks.

A great number of her friends gathered at Anfield Crematorium to bid her a last farewell, and, by their presence show their loving sympathy with her husband, her son, and her daughters-in-law.

Mrs. Piper was a very loving and very courageous woman. All her life she has waged a battle with ill-health; but has always managed to find strength and courage to help her husband in the work of the churches he served, and to give help to any who needed it.

She rendered courageous assistance during the "Liverpool Blitz" when the Hamilton Road Church was filled every evening with those from "the humble tenements around" who came for shelter and help.

Mrs. Piper is also remembered with love and appreciation at Platt Chapel, Manchester, and at Kendal where she always found time and courage, in spite of ill-health, to help others.

The funeral service was taken by a friend of long standing, the Rev. F. Cottier, who had conducted the wedding of Mr. and Mrs. Piper forty years ago.

We know that the memory of such a quiet, gentle lady will be a blessing to all who have known her, and a great comfort to her family.

M.G.C.

Mrs. Ernest Strachan

Mrs. Ernest Strachan, "Alice" to all who knew her, died suddenly, but peacefully in the early hours of Wednesday, December 21st. Her death is a great loss to her husband, to her own family (the Ballinentes), to her many friends, and to the Unitarian cause. When quite young she thought her way from Methodism to Unitarianism and became a member of the Unitarian Church, Hull. Here she was a tower of strength and was loved by all. She was most capable and had a strong sense of humour and a kindly heart. She enriched the church and strengthened it.

She married in 1932 and joined in the work of keeping the cause alive in Flowergate Old Chapel (1693), Whitby.

As in Hull, she was a tower of strength and was beloved. She will be deeply missed by all who knew her.

D.W.R.

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